

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

The SWORD of the LORD

Edited by JOHN R. RICE.

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The RED WORD

By T. DeWitt Talmage

Presbyterian pastor, Brooklyn Tabernacle, died 1902

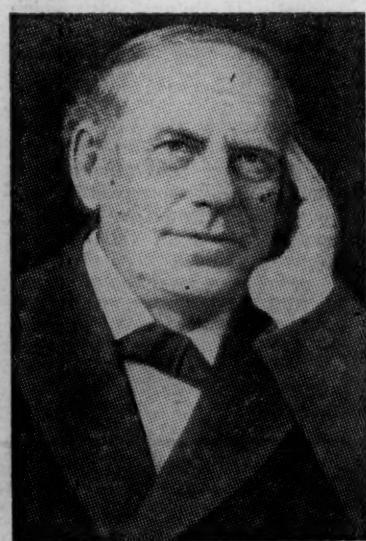
"The blood of Jesus Christ His Son cleanseth us from all sin."—I John 1:7.

Eighteen centuries ago there lived one Jesus. Publius Lentulus, in a letter to the Roman Senate, describes Him as "a man of stature somewhat tall; His hair the color of a chestnut fully ripe, plain to the ears, whence downward it is more orient, curling and waving about the shoulders; in the midst of His forehead is a stream, or partition of His hair; forehead plain and very delicate; His face without spot or wrinkle, a lovely red; His nose and mouth so forked as nothing can be represented; His beard thick, in color like His hair—not very long; His eyes gray, quick and clear." He must die. The French army in Italy found a brass plate on which was a copy of His death warrant, signed by John Zorobabel, Raphael Robani, Daniel Robani, and Capet.

Sometimes men on the way to the scaffold have been rescued by the mob. No such attempt was made in this case, for the mob were against Him. From 9 A. M. till 3 P. M. Jesus hung a-dying. It was a scene of blood. We are so constituted that nothing is so exciting as blood. It is not the child's cry in the street that so arouses you as the crimson dripping from his lip. In the dark hall, seeing the finger-marks of blood on the plastering, you cry, "What terrible deed has been done here?" Looking upon this suspended victim of the cross, we thrill with the sight of blood—blood dripping from thorn and nail, blood rushing upon His cheek, blood saturating His garments, blood gathered in a pool beneath. There is one red word in the text that rouses up our attention and calls back that scene—"The blood of Jesus Christ his Son cleanseth us from all sin."

Royal Blood

The blood of the Cross was royal blood. Through our democratic preferences, we may in theory disregard royal pretensions; yet when we see the son of a king our liveliest interest is aroused.



Dr. T. DeWitt Talmage



Let the Prince of Wales go through our streets, and all the city would turn out to look.

It is called an honor to have in one's veins the blood of the house of Stuart, or of the house of Hapsburg. Is it nothing when I point you tonight to the outpouring blood of the King of the Universe?

Through the indulgences of the royal family, the physical life degenerates, and some of the kings have been almost imbecile, and their bodies weak, and their blood thin and watery; but the crimson life that flowed upon Calvary had in it the health of the immortal God.

A king dying! You remember, when the last Czar of Russia was in his fatal sickness, that bulletins were every hour dispatched from the palace, saying, "The king is better," or "The king is worse," or "The king is delirious," or "The king rested easier through the night," or "The king is dying," and "The king is dead." The bells tolled it, and flags signalled it, the telegraphs flashed it. Tell it now to all the earth and to all the heavens—Jesus our King is breathing a last groan;

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Yes, We Lost Some Subscriptions

A Pastor Writes: "I Figured That the Article About Billy Graham Would Cost Some Subscriptions so I Felt That I Should Get My People to Send as Many as I Could, so We Observed 'Sword Sunday' Without Any Samples or Envelopes. We Got a Few Subscriptions. We Had 120 Present for Sunday School and Got 137 Subscriptions."

By the Editor

Rev. Paul O. Raker, of Faith Baptist Tabernacle, Winston-Salem, North Carolina, was right. Controversy, even in defense of Jesus Christ and the Bible, is hateful to lots of Christians.

When Jesus plainly preached the new birth and lashed out at the hypocrisy of the Pharisees and Sadducees, the multitude left Him. And He said to the twelve disciples, "Will ye also go away?" (John 6:67).

When Paul the apostle was in prison at Rome on trial for his life, he wrote Timothy saying, "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Cre-scens to Galatia, Titus unto Dalmatia. Only Luke is with me . . ." (II Tim. 4:10, 11). And then Paul added, "At my first answer no man stood with me, but all men forsook me: I pray God that it

may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen" (II Tim. 4:16-18).

You see, we learned a long time ago that to be faithful to Christ and the Bible; to oppose sin while we love the sinner; to expose modernism and try to save people from its deceitfulness; to show what is wrong with false cults that are deceiving millions—that would lose us friends. That would cause us criticism. And a long time ago

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"To Whom Shall We Go?"

By Dr. Robert G. Lee
Pastor, Bellevue Baptist Church, Memphis, Tennessee
Three Times President of Southern Baptist Convention

In the sixty-eighth verse of the sixth chapter of John's Gospel we find these words: "Lord, to whom shall we go? thou hast the words of eternal life." As you study the Gospel of John remember that this Scripture points us to a day in the far past which is gone forever into the tomb of time, just as every year is. Nobody can unlive or relive a year, nor one month of a year, nor one week of a year, nor one day of a week, nor one hour of a day, nor one minute of an hour, nor one second of a minute. Days, when they go, are forever gone. Years, when they go into the tomb of time, will never come again from the womb of time. And so the day on which Jesus spoke was a day that went forever into the tomb of time.

He preached to a great multitude. When He had preached, the people murmured; they strove among themselves; they said His teaching was too hard to live by. Jesus had taught them unless we eat His flesh and drink His blood we cannot have eternal life, which just simply meant that unless we appropriate by faith His death upon the cross where His flesh was broken and His blood was shed, we cannot have eternal life. But they said, "Who can eat His flesh; who can drink His blood?" They said that teaching was too hard to live by.

And so the flattery crowds left Jesus and went back and walked with Him no more. Only His twelve disciples were left. And Jesus said, "Will ye also go away?" Simon Peter, answering for the group, said, "Lord, to whom shall we go? thou hast the words of eternal life."

At this time disappointment and defeatism were spreading. The hot-headed politicians left Jesus; the folks who followed Him simply to get bread and meat left Him; the goodhearted, but yet narrow-minded, people who could not grasp His teaching nor agree to His teaching left Him. And Jesus

found Himself alone—alone with the twelve.

It was a trying time for these twelve men. The temptation to go with the crowd was then, as it is now, very great. They were the sorrowing witnesses of the Master's shadowed popularity. The people heard Jesus say that He must

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Dr. Robert G. Lee

THE WORK OF AN EVANGELIST

By Dr. Bob Jones, Sr.

(NOTES FROM A RADIO MESSAGE ON BOB JONES UNIVERSITY'S RADIO STATION, WMUU.)

Evangelists Are Given "for the Perfecting of the Saints for the Work of the Ministry"

We read in the 4th verse of the 4th chapter of Ephesians these words, "There is one body, and one Spirit, even as ye are called in one hope of your calling." We read in the 7th verse these words, "But unto every one of us is given grace according to the measure of the gift of Christ." The Body of Christ is made up of all born-again Christians, and God gives each Christian whatever grace he needs to do what God has called him to do. Note especially the 11th and 12th verses:

"And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

The evangelist, the pastor, and

teacher are not given to sinners except as all Christians are given to sinners, but the above Scripture says they are given to the Body of Christ. The Body of Christ needs the emphasis given by a God-called evangelist. The members of this Body also need the pastor, who is supposed to be the shepherd and watch over the sheep. The members of the Body also need a God-given teacher so the sheep can be fed. Every Christian is called of God to be a witness and win people to the Lord, but every member of the Body needs the touch of an evangelist, the shepherding influence of a pastor, and the instruction of a God-given teacher.

According to Ephesians 4:11, 12, we are not to judge an evangelist by how many souls he wins. We are to judge an evangelist by how many of the Body of Christ he can stimulate to do the work that every Christian is supposed to do, and that is the work of soul winning. When an evangelist works under the sponsorship of men who are not born again and who do not believe in the virgin birth, the incarnation, the vicarious blood atonement, the bodily resurrection of our Lord, and salvation by grace through faith in the atoning blood of Jesus Christ and says he does this because he can preach to more people and maybe get more people saved, he is, regardless of how sincere he may be, prostituting his office of an evangelist. I am not saying the man isn't sincere. I am simply saying he is not in line with the Scripture. A man may be a great evangelist and not be a great soul winner, and a man may be a great soul winner and not be a great evangelist.

Whenever we disturb God's established order, we run into trouble; and however well things may

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Dr. Bob Jones, Sr.

Knights of Columbus Publish Seven Falsehoods

No! The Bible Is Not a Catholic Book!

By Editor John R. Rice

On this page is reproduced a photostatic copy of an advertisement currently being published widely in secular magazines by the Knights of Columbus. You will note that we have cut off the address and the coupon because we feel it would be wrong to encourage anybody to write for a book of falsehood.

A Sunday School teacher writes that a sixteen-year-old girl is greatly troubled by this advertisement and asked me to answer. Many others have inquired, so I want to take time to show that this advertisement holds at least seven errors, misstatements, untruths which ought to be exposed.

It is true that these statements would deceive only the ignorant, but of course there are many ignorant of the facts in the case. Many honest, well-meaning people would be misled by such an advertisement if it were not answered. But in the cause of Bible Christianity and to save people from being misled, we call your attention to the most palpable errors in the ad on this page. The ad says, "The Bible is a Catholic book." That is simply not true in the sense claimed here, and that is easy to prove.

It is true that the Bible is a catholic book if you mean that it is universal, that it is written for all mankind. But if you mean Roman Catholic Church or the Catholic church in any sense as a denomination, then the Catholic Church did not originate the Bible, does not guarantee the Bible, and has generally been against the spread of the Bible.

Seven Outstanding Errors Listed

Please read this list of striking errors:

1. It says there are 73 books in the Bible. That is wrong. There are only 66.

2. The ad says that the "list of the 73 inspired books" of the Bible "was given to the world by the Catholic Church almost three full centuries after the Crucifixion of Jesus Christ." Scholars simply know that that is not true. In the first place, there was no Catholic Church like the present Roman Catholic Church "almost three full centuries after the Crucifixion of Jesus Christ." But the organization that was even then heading toward the heretical monstrosity which is now the Roman Catholic Church did not settle on the list of the canon of Scriptures at that time.

3. This advertisement says, "Established by Jesus Christ Him-

self and rapidly spread among the nations of the world, the Catholic Church was carrying on Christ's work for the salvation of men some 60 years before the Apostle John wrote his books of the New Testament." Jesus did not establish the Catholic Church. It is a growing accumulation of error through the years and new doctrines and principles are added continually like the doctrine that the body of Mary was taken to Heaven, adopted some two years ago!

4. The Knights of Columbus ad says, "They were members of the Catholic Church who, under God's inspiration, wrote the New Testament in its entirety." But Matthew, Mark, Luke, John, Paul, Peter, James and Jude never heard of the Catholic Church. It did not even exist then!

5. This ad says, "It is the infallible authority of the Catholic Church that always has been the only sure guarantee of its inspiration." False!

6. Knights of Columbus here declare that "the complete revealed truth of God" was delivered to the Catholic Church "from the beginning." That is not true. There was no Catholic Church then and the Bible was not given to the Catholic Church.

7. Knights of Columbus here declare that "the Catholic Church has faithfully unfolded the meaning of the written Word of God to past generations of mankind—and does so today." That, we shall see, is false.

Now consider these points one by one. Check up from the Bible, from the *Encyclopedia Britannica*, from the *International Standard Bible Encyclopedia*, from the *Catholic Encyclopedia*, from any other reliable source, and find out for yourself. Here are seven terrible misstatements, errors, falsehoods, written by blind leaders of the blind, and intended by Satan to mislead the ignorant and the unwary.

1. Knights of Columbus Wrong on How Many Books in the Bible

The Catholic Bible has 73 books. They get that many by adding some books of the Apocrypha, that is, books which were not inspired of God and ought not to be part of the Bible. Many years after the New Testament was completed, some of these books began to be published with the Bible. But they do not show internal evidences of inspiration, they were not accepted by Christians in Bi-

ble times as inspired, and we do wrong to count these apocryphal books inspired now. They add no new revelation at all. They are interesting historically, but they are not helpful spiritually. They do have some definitely false doctrine. From some of these apocryphal books Catholics like to try to prove that we should pray for the dead.

There are two simple facts which prove the Knights of Columbus and other Catholics are wrong about the number of books in the Bible. First, the Jews in the time of Christ in Palestine had already decided on the canon of the Old Testament. That list of books was not made up by Catholics at all. Some Jews in Alexandria, Egypt, had some of the apocryphal books, but Jews in Palestine never believed that the apocryphal books were divinely inspired.

Even Catholics never agreed fully on this until modern times and the Jews in Palestine never did accept any of the apocryphal books as part of the Old Testament. They had exactly the same Old Testament books as we have today in the King James Version of the Bible and in other Protestant translations.

The other fact is that the Catholics themselves have the same 27 books in the New Testament that we have. So when Catholics set out to force on others these books which are not inspired, they do it without any authority and without even the backing of the best scholars.

2. The Catholic Church Did Not Give the Present Catholic List of 73 Books They Think Is Inspired "Almost Three Full Centuries After the Crucifixion of Jesus Christ"

The Knights of Columbus would have the unsuspecting reader of their paid ads to believe that the Catholic Church decided on the 73 books which they think are part of the inspired Bible, the Catholic canon of Scriptures, and that they gave this list to the world "almost three full centuries after the Crucifixion of Jesus Christ." Several things are wrong with that statement.

First of all, they did not make up the list of the books of the Old Testament. The Jews had already done that before Christ came. Remember that there is a gap of almost 500 years between the Old Testament and the New Testament, and the Old Testament canon was well established and decided upon before any Catholic ever saw the light of day in this world!

And even the apocryphal books which some Jews in Alexandria, Egypt, decided should be published along with the regular Old Testament canon of Scriptures were selected by these Jews, and were not selected originally by the Catholic Church. Then there were hundreds of years of controversy in the Roman Catholic Church as it grew into its present enormous man-made proportions, before the canon of Scriptures was "officially" decided by the Church councils. Saint Jerome himself, the Catholic scholar who translated the Latin Vulgate Bible from the original Greek and Hebrew, did not believe that the apocryphal books were part of Scripture and said so! Saint Augustine, the great Catholic bishop of Hippo, did not believe that the apocryphal books were inspired though he favored publishing them. (See the *International Standard Bible Encyclopedia*, Volume I, page 562.) Pope Gelasius, an early Catholic pope from the years 492 to 496 A.D., "issued a decretal or list in which he included the Old Testament Apocrypha. Yet even after this official act of the papacy, the sentiment in the Western Church was

The advertisement below has appeared in many secular magazines. Here the editor shows in detail how false it is.

The Bible is a CATHOLIC Book



People differ radically in what they think about the Bible.

Some seem to think it was handed down from Heaven written in English and bound in morocco. Many accept it as the inspired Word of God without knowing why they are justified in doing so. And others say that the Bible is full of contradictions and must therefore be taken "with a grain of salt."

A proper understanding of the Scriptures can exert a tremendous influence for good in your personal life. You should, therefore, know where we get the Bible... what it means... why you can believe it every word.

Nowhere in the Bible text will you find a list of the 73 inspired books of which it is composed. This list was given to the world by the Catholic Church almost three full centuries after the crucifixion of Jesus Christ. Between the time of the Crucifixion and the time that the Scriptures were gathered into a single Book, millions had received and accepted the teachings of Jesus Christ... and had died without ever seeing the complete Bible.

Established by Jesus Christ Himself and rapidly spread among the nations of the world, the Catholic Church was carrying on Christ's work for the salvation of men some 60 years before the Apostle John wrote his books of the New Testament.

For more than a thousand years afterward, the Scriptures were preserved and circulated by Catholic monks and scholars who laboriously copied the sacred text by hand. And the Bible authorized by the Catholic Church was the first book produced by Gutenberg upon the invention of printing.

Yes, the Bible is truly a Catholic book. They were members of the Catholic Church who, under God's inspiration, wrote the New Testament in its entirety.

It was the Catholic Church which treasured it and gave it to the world in its original and unaltered form. It is the infallible authority of the Catholic Church that always has been the only sure guarantee of its inspiration.

There are obscure and difficult passages in the Bible, some of which may seem confusing. But with the complete revealed truth of God, delivered to her from the beginning, the Catholic Church has faithfully unfolded the meaning of the written Word of God to past generations of mankind—and does so today.

Those who are familiar with the Bible, as well as those who are reading it for the first time, will find many important questions concerning it clearly answered in an interesting booklet which we shall send you in a plain wrapper free on request. And nobody will call on you. Ask for Pamphlet No. CH-3.

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divided. Some followed the strict canon of Jerome, while others favored the larger canon of Augustine, without noting his cautions and the distinctions he made between inspired and uninspired writing."

"At the Council of Florence (1442 AD), Eugenius IV, with the approval of the Fathers of that assembly, declared all the books found in the Latin Bibles then in use to be inspired by the same Holy Spirit, without distinguishing them into two classes or categories" (cf. Gigot, *General Intro*, 71.) Though this bull of Eugenius IV did not deal with the canonicity of the Apocryphal books, it did proclaim their *inspiration*. Nevertheless, down to the Council of Trent (1546 AD), the Apocryphal books possessed only inferior authority; and when men spoke of canonical Scripture in the strict sense, these were not included."

But the Reformation came on. Luther and other reformers denounced the Apocrypha as not inspired. So the Catholic Council of Trent, April 8, 1546, declared that the Apocryphal books were equal in authority and canonical value to the other books of sacred Scripture and pronounced an anathema on all who would not receive them.

So it is foolish for anyone to pretend that the Catholic Church gave to the world "almost three centuries after the Crucifixion of Christ" the present Catholic list of books which they claim to be canonical, a part of the Bible. It is simply not true. The Catholics never had any authority to decide what books were truly part of the Bible and Catholics had never agreed fully on it until an official bull from the pope came in modern times!

3. The Catholic Church Definitely Was Not Established by Jesus Christ

One of the easiest things in the world to prove is that there was no Catholic Church in New Testament times. There was no pope in Bible times. There were no priests in the New Testament church. There was no sacrifice of the mass, there were no nuns. There were no monks. There was no confessional. There were no prayers to Mary.

Jesus never organized any denomination. The word "church" in the Bible never even means denomination. It always means a local assembly or that general assembly including every person ever saved in all the ages who will be caught up to meet Christ in the air at the rapture. That group

There was no teaching of purgatory. Neither the Roman Catholic organization nor anything even remotely like it existed. The present doctrinal stand of the Catholic Church did not exist nor was there anything remotely like it in the New Testament churches.

On the contrary, there were simple local congregations of Christians. Everybody who was saved was baptized and received as a member in a local congregation. The word "bishop" in the New Testament refers to a pastor of a local congregation. There were no denominational bishops, secretaries, popes, or cardinals. All of these have been invented by worldly-minded men later.

Peter never went to Rome. He was not accepted as superior by Paul, but openly rebuked when he was wrong (Gal. 2:11-14). He was never regarded as infallible. He did not preside even in the Council at Jerusalem (See Acts 15). He never went to Rome. When Paul wrote to Rome, among many, many people he greeted, Peter was not even mentioned. When the book of Acts tells how Paul came to Rome, it makes quite clear that Peter was not in Rome. In all the letters Paul wrote from Rome he never even mentioned Peter.

On the contrary, Peter was at Babylon, as he plainly tells in his epistle (I Peter 5:13), which was far in the other direction. The whole idea of priesthood, nuns, monks, popes, bishops, of purgatory, masses, prayers for the dead, prayers to the Virgin Mary and all the statues and images, feast days and programs of the Catholic Church were wholly unknown in Bible times. Anyone who is acquainted with the Roman Catholic organization, doctrine, and practice would have found not anything even remotely like them in New Testament churches.

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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You may buy with confidence!

JUNGLE DOCTOR Attacks Witchcraft



Third series of true missionary stories by Dr. Paul White, Medical Missionary in Tanganyika, East Africa, for the Australia Church Missionary Society

CHAPTER VII

Shooting for Stew

Our drug supplies had just arrived, and we were most enthusiastic about it all. Most of our stocks of medicines had reached the danger line, and it was more than cheering to see the bottles full again. We were stacking tins and bottles and packages in the dispensary.

"Yoh," said Samson, "it is good to have six months' supply of drugs."

"You be careful," I said, "I know you! When we've got plenty of supplies, all's well. You dish them out here, and dish them out there, and when the bottle's half empty, then . . ."

Samson nodded. "But, Bwana, when we get a year's supply of drugs, why not get enough to last us for a year? Generally they are almost gone at the end of eight months, and then we have to ration them."

Daudi grinned. Rationing was no new thing in Tanganyika. He picked up the tin of aspirin.

"That's ten shillings' worth. A thousand headaches for ten shillings! Yoh! Many of my people will be thankful to the person who sent that money."

I was about to speak to back up what he had just said when the door flew open and Mbali almost torpedoed across the room.

"Yoh, Bwana. Your gun, quick!"

He was too much out of breath to make himself clear, and my imagination produced a nimble selection of pictures of lions, mad dogs, venomous snakes or leopards caught in a trap.

"Yoh!" said the small boy, "Bwana, quickly! There are six buck grazing in the corn beyond

and there will be meat for the hospital."

Mbali was jumping around impatiently. He wanted to do everything at the double, but I wouldn't have it. Smiling over his head at the two dressers, I said:

"Why didn't you drive the buck away? They're eating your food."

Mbali wrinkled his nose scornfully. "Drive them away, Bwana? They're meat. There's more food in a buck than a bucketful of corn. Come on, Bwana, and shoot them quickly. They may go away."

I was cleaning the barrel of the miserable little rifle.

"Oh, come on, Bwana." He jumped about in his anxiety. "We want a meat feast and plenty of gravy and roast bits of steak."

He was running backwards at this stage, trying to encourage me to move faster. The root of a baobab tree jutting out suddenly tripped him. His legs went skywards and he let out a surprised yell.

"Quietly," said Daudi, "quietly, will you? Do you want to scare away your feast?"

"Don't build up his hopes, Daudi. The chances are very small that we will kill with this rifle. You have to aim about four inches up and a foot to one side, and I never can remember to which side."

Samson chuckled.

We were getting near the garden. Crouching lower, we followed the bed of a dry river. The wind, fortunately, was blowing in the right direction. There was a sharp gasp from behind me. Daudi had knelt on a bit of thornbush and was carefully withdrawing an inch or so of the wicked-looking point from his knee. He grinned at me.

"First blood to me, Bwana. Now it's up to you."

We turned a bend in the river and saw in front of us some granite boulders. As silently as we could—and it meant crawling through bayonet-pointed thornbush—we reached our vantage point, and there were four large buck, contentedly eating off the heads of maize. I sighted carefully I took aim

"Ooooooh" said Samson. "Look! Look at Daudi!"

He had got to within five yards of the creature, but it had leapt away from him and came bounding towards the place where we were standing. We crouched down.

When it was thirty yards away it stood stock-still, looking straight towards us. Carefully I took aim



your garden. You can crawl up behind some rocks, and you will be so close that even you could not miss."

Samson and Daudi smiled. I grabbed my sun helmet and ran home, there to pick up an ancient pea-rifle and a box of cartridges. It was the only firearm we possessed. It could hardly be regarded as overefficient. On one memorable occasion I had seen a flock of blue and white guinea fowl—at least a hundred of them—and knowing the sights of that particular .22 rifle I had aimed at the far left-hand side corner of the group of birds, and had killed one well towards the right-hand side of the middle of the bunch.

Daudi had a hunting knife and Samson a big stick.

"Kah!" said Daudi, "perhaps your little bullet will so frighten the animal that it will stand still long enough for me to kill it with this knife."

"Yoh!" said Samson. "Let me get one good hit in with my stick



aiming at the largest, which was some fifty yards away.

"Kah!" said Samson, "it's too far away!"

Daudi had his knife out and was poised like a sprinter. I aimed four inches up and one foot to the left of the creature's shoulder and fired. At the crack of the rifle the creature tossed up their dainty heads, but didn't move an inch. There was a dismal ping as the bullet struck a stone well beyond them.

Mbali gasped in disappointment, his hands clenched in his excitement.

I reloaded silently. Seeing nothing, the buck had returned to their grazing, and this time I aimed a foot to the right. Again I pressed the trigger. Over went the buck as the bullet struck home. Out leaped Daudi and ran for his life, but before he was half-way to the creature it was on its feet and galloping away towards the boulder-strewn hill.

"Kah!" said Samson, "Now it's got away. We should have waited until the wound had taken effect. Now, behold, we have given the creature pain and our pot is empty."

Daudi was out of earshot, however, carefully tracking the creature. Mbali was with him, and Samson and I brought up the rear.

"Yoh," said Samson, "it is hopeless, Bwana," as we struggled along a narrow path flanked with cactus. The stones slipped noisily as we climbed.

Reaching the top of the hill we stood on the summit and looked out over the surrounding plain. Twenty yards away a rock rabbit sat quietly, almost completely camouflaged against the grey of the stone. I raised my rifle, and this time my geometry was more successful, and we went on our way, Samson clutching the little creature.

"Behold, Bwana," said he, "even if we do not get meat, we will have soup."

Half a mile away we could see the drama of Daudi stalking the wounded deer. He was crawling along the soil-erosion scar towards the creature, which stood panting before a rock.

"Kah," said Samson, "if only you'd had a sporting rifle."

"No fear!" I laughed. "Twenty-five guineas for a shooting license. Not on my two hundred a year, Samson."

"But, Bwana, think of the meat you could get for the hospital."

"Yoh! Think of the time I have available to go hunting. You know any minute now someone may arrive and say, 'Bwana, you're wanted at the hospital,' or 'Bwana, a man's broken his leg,' or 'Bwana, more babies!'"

Samson laughed. "But, Bwana, haven't you got to have a license to shoot animals with your peashooter there?"

"Ten shillings a year, Samson, and I am only allowed to shoot when the animals are raiding the gardens."

"Ooooooh" said Samson. "Look! Look at Daudi!"

He had got to within five yards of the creature, but it had leapt away from him and came bounding towards the place where we were standing. We crouched down. When it was thirty yards away it stood stock-still, looking straight towards us. Carefully I took aim

Yes, We Lost Some Subscriptions

(Continued from page 1)

we decided to go with God's faithful minority. We decided that THE SWORD OF THE LORD would continue to stand true to Christ and the Bible, and lose friends on these matters.

When we published the clear-cut paragraph in context in which Bishop Oxnam said that the God of the Old Testament was "a dirty bully," (from the book, *Preaching in a Revolutionary Age*, page 79), scores of Methodist preachers and some others wrote us and said that we were unchristian, that we were judging Bishop Oxnam, that we had taken the statement out of context. Again and again they said with great heat, "Stop my subscription at once!" But some, thank God, saw the folly of modernism and turned back to the historic Christian faith!

When we showed plainly with exact quotations that Dr. Nels F. S. Ferre said that Jesus may have been the illegitimate son of a blond German soldier in the Ro-

(Continued on page 4)

again, but before I could pull the trigger—it fell back dead!!

"Yoh!" said Samson. "H-e-e-e-e-e, it must have got a fright when it saw us!"

"Well," I said, "fright or no fright, here's our feast."

Gasping with his exertions, Daudi arrived.

"Yoh! Where is it, Bwana? H-e-e-e-e! After it!"

I pointed to the creature on the ground.

"... How? ... What? . . ."

"It just came up here, Daudi, had one look at Samson and collapsed!"

"Yoh!" said Daudi. "It would!"

Mbali staggered round a boulder. Samson, smiling, handed him the rock rabbit. We sat down while Daudi got his breath back, and I looked out over the countryside again. There was one patch of corn better than any I had seen. I pointed this out to Samson, and asked him what was the meaning of a little square of dark green growth in the very middle of the corn. Daudi was looking at it with particular intensity.

"Kah!" he said, "that couldn't be seen from the plain, but only from up here."

He looked at Samson, and they nodded meaningfully.

"It's nhonde."

"I'm going to have a look. I think I know what this nhonde is."

"But, Bwana," said Samson, "you can't leave our meat up here. The hyenas will get it."

Now, that buck must have weighed considerably over a hundredweight.

"Well," grinned Daudi, "what about it? The Bwana shot it. I stalked it. You can carry it home!"

Samson grinned, and swung the creature across his shoulders, and

we walked towards the field.

"Bwana," said Daudi, "nhonde is a very powerful drug. The people snuff it up their noses and then they dream. Their wisdom disappears. They behave like monkeys and are a danger to everybody."

As we reached the garden a crowd of people came out to see the results of our hunting. But I noticed they kept me away from that garden.

As we walked home through the sunset, taking it in turn to carry the buck, which by now was slung over a pole, Daudi said:

"Bwana, that was a good garden, and food for the eyes, with its straight tall growth and the good tasseled heads of corn, but in the middle of it was rotteness, and death, carefully hidden, and only to be seen when you were above it, was that patch of death bringing drug."

"Yes," said Samson, moving the pole from one shoulder to another. "The parable is clear. God, from His vantage point, sees the rotteness in men who we think are good, and it is what God sees that matters."

That evening we sat round steaming pots of gazelle-stew, and in the light of the fire Daudi told the story of the good corn and the dangerous drug.

As I sat there on a three-legged stool I heard it again: "It is what God sees that matters, and God says that you can't sin and get away with it."

Nearly everyone at that feast was to have this point brought home to them dramatically in three days' time.

(Reprinted by permission of the author from the book, *JUNGLE DOCTOR ATTACKS WITCHCRAFT*, published in the U. S. by Wm. B. Eerdmans Publishing Co. Price, \$1.50, plus 15c postage and handling. Order from Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.)

Dr. Bob Jones SAYS:



I quote below a statement presented by the graduating seniors of Bob Jones University:

"We, the Class of 1957 of Bob Jones University, in the light of the purposes of the Founder and President, and in view of the 30 year heritage of the institution: acknowledging the original and still abiding principles upon which the school was founded; and understanding its consistent and persisting stand against worldliness, decadence of character, formalism, and all forms of modernism and compromise, regardless of their guises or varied interpretations, do, on this 2nd day of May, 1957, unreservedly and emphatically declare it in the presence of the administration, faculty and student body of Bob Jones University, that we as a graduating class are determined to uphold, maintain, and propagate these original, and we feel, eternal principles of conduct,

ethics, and spiritual warfare and to do all within our power under the Spirit of God, to see that the above are executed in line with the creed and charter of Bob Jones University."

The overwhelming majority of our graduates and students have always been faithful and loyal. When born-again Christians know where we stand, they stand by us. The devil has fought this institution ever since it was founded, but God has been with us, and how we praise Him for you friends who pray for us and who co-operate with us in lining up the right kind of students and who invest some of the Lord's money in the work. Please let us hear from you, and don't forget to keep praying for us. God bless you.

BOB JONES, FOUNDER
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Yes, We Lost Some Subscriptions

(Continued from page 3)

this infidel at the Methodist summer camp. And now pressure has evidently gotten so strong that Dr. Ferre left the department of religion at Vanderbilt University, and has gone back to New England where he first learned his modernism and began to teach it. But my, how those who were more concerned with their denomination than with loyalty to Christ opposed THE SWORD OF THE LORD because we stood true on this matter! Yes, we lost subscriptions by staying true.

When we urged people not to support any denominational program that included money for these modernists or for schools where they had dances, and taught evolution, and criticized the Bible, lots of loyal Baptist and Methodists and Presbyterians wrote hateful letters and cancelled their subscriptions.

You see, Brother Paul Raker was right. To take a plain stand for Christ and the Bible will cause some trouble, will cost some subscriptions.

So after long years of boosting Dr. Billy Graham, excusing his mistakes, pleading his youth and inexperience, and urging people to pray for him, I was compelled to object to the modernistic sponsorship of the New York Crusade by the modernistic Protestant Council and by a committee including Henry Van Dusen of Union Theological Seminary, John Mackay of Princeton Seminary, and Dr. Ralph Sockman, Methodist modernist, etc. I began to get letters from people who said I was "touching God's anointed," that I was "judging," etc. And some of them, of course, began to say, "Please cancel my subscription."

Do you think we do not know which is the popular side? Do you suppose that I have just accidentally taken a stand during the years that loses friends—the timid, the halfhearted, the compromising, the lukewarm Christians? Do you think I don't know that plain, sharp preaching in the power of God makes enemies? That kind of preaching got John the Baptists' head cut off. It got Jesus nailed to a cross. It sent Paul to years in a Roman prison, and then to the headsman's axe. That kind of preaching caused the trouble that Martin Luther had with the pope and Catholics. It caused all the criticism that Evangelist Billy Sunday got. You may, if you wish, say that I am mean, cantankerous, and hard to convince, but please, *please* do not say I am so dumb that I didn't know such plain stands for Christ and the Bible as I have taken through the years would bring opposition! I did know. I have taken these stands deliberately, to please Jesus Christ. And so I have taken a stand against evangelists' yoking up with unbelievers as an expediency, a way to do evil that good may come. I say that the sponsorship of modernists is wrong just as to yoke up with modernists in a denomination or in the National Council of Churches is wrong.

And those who do not want this plain Bible stand may not wish to help us build THE SWORD OF THE LORD. If your principal aim is to stay with the big crowd, stay with those who hit the headlines, those who are boosted by the secular

papers and by modernist infidels, then you need not expect THE SWORD OF THE LORD to please you. We could be popular by praising the Revised Standard Version of the Bible, by accepting free tickets to see the lewd, dirty movie, "The Ten Commandments," and praising it in the paper, by boosting all the denominational headquarters and programs, by agreeing to send our converts to modernist churches or Catholic churches, if they like. WE ARE NOT GOING TO DO IT!

But Thank God for the Faithful Ones!

When Demas forsook Paul, "having loved this present world," as others forsook other hard-hitting, true-to-the-Bible preachers, Luke stayed with him. And later when Paul had to write, "But all men forsook me," he could say, "Notwithstanding the Lord stood by me." When Elijah wanted to die, feeling that he was the only prophet of God left who would op-

pose Jezebel and Ahab and the idolatrous prophets of Baal, God assured him, "I have left me seven thousand in Israel which have not bowed unto Baal, and every mouth which hath not kissed him" (I Kings 19:18). So, thank God, there are faithful friends who stand by the Bible and by THE SWORD OF THE LORD when it stays with the Bible.

Brother Paul O. Raker, pastor of Faith Baptist Tabernacle, Winston-Salem, North Carolina, wrote on May 20:

"Dear Dr. Rice:

"I sure trust the dear Lord has given you back your strength and wisdom to carry on the great work of THE SWORD OF THE LORD. Brother Art DeMoss had dinner at our house yesterday. He said that you were up and about your work. We were thrilled to hear the good news. The past two 'Editor's Notes' brought tears when my wife read them. We believe in you and THE SWORD. I figured that the articles about Billy Graham would cost some subscriptions, so I felt that I should get my people to send as many as I could, so we observed 'Sword Sunday' without any samples or envelopes. We got

a few subscriptions. We had 120 present for Sunday School and got 137 subscriptions. May the dear Lord use them to stir His people and convict lost people of their need of Christ."

And in the letter he enclosed 135 one-year subscriptions, 1 two-year subscription, 1 three-year subscription, a total of \$210, and then he added \$33.34 as a monthly gift to the Sword Free Literature Fund! So the total in checks enclosed was \$243.34.

What a joy, what a comfort it is, that God has some people who will stay true when the going is hard and when popularity is all on the other side!

Do you want to have treasure in Heaven? Well, you get no treasure in Heaven for boasting the headliner that all the modernists boost, all the denominational leaders boost. But when you stay true just because it is right, because it is true to the Scriptures, even though it is unpopular, then you will have treasure in Heaven! Oh, for the blessed reaping day when all the martyrs who were burned at the stakes, all the preachers who were hated and slandered, all those who left father and mother and houses and lands and friends and everything dear, in order to serve the Lord, receive their holy and eternal rewards!

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choice of the above books! What a wonderful bargain!

Do It Now!

We know that thousands intend to send subscriptions. In Jesus' name, do it now! Send at least two now, and have some little part in standing for THE SWORD OF THE LORD and spreading the Gospel. Do it now! And you will be glad. Send subscriptions to relatives, friends, to the members of your church, pastors, and ministerial students, or shut-ins.

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Last week end I spent at Charleston, West Virginia. One woman came to ask help about a problem. Then she gladly said, "First of all, let me tell you that I was saved through reading THE SWORD OF THE LORD." Then she told how her fourteen-year-old boy had read THE SWORD and gotten under deep conviction, and then had been saved. Already he was learning the great doctrines of the Bible and certain principles of Christian living through THE SWORD OF THE LORD. Two saved through THE SWORD OF THE LORD, about whom I had never heard before!

Recently my sermon on "Missing God's Last Train for Heaven" was printed in THE SWORD OF THE LORD. We have already had five letters from people saved through that sermon. Oh, thank God for many who are turned to Christ, some, surely, every week, through reading THE SWORD OF THE LORD!

When all the criticism is done, it is still true that as far as we can learn, no magazine in all the world bears from as many people saved through its articles and sermons as THE SWORD OF THE LORD. That proves God is with us and we take courage. Surely you will want to help people find Christ through THE SWORD.

Will you not fill out the coupon now and send some subscriptions? Send at least two, I beg you. But if possible, send ten or more.

And some other pastor ought to do what Brother Paul Raker did. He had a "Sword Sunday" and what a time of blessing! With 120 present in Sunday School, they got 137 subscriptions! Pastors, if you are standing true, will you help us on this? And God bless every one. If you love us and love Christ and love our stand for the Bible, you can show it by subscriptions.

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"To Whom Shall We Go?"

(Continued from page 1)

die. And the disciples heard Him say that. The fabric of their personal ambitions was torn to shreds. Jesus, wanting the balm of an expressed devotion, wanting them to reaffirm their loyalty, wanting the assurance of their sympathy, said, "Will ye also go away?"

"Lord, to whom shall we go? thou hast the words of eternal life," said Peter. "Lord, you have the imperishable truth. There is nobody to whom we can go but to Thee." Peter knew the ritualism of the Pharisees! Peter knew the dogmatic negations of the Sadducees. Peter knew the wild mythologies of the Greeks. Peter knew the gross materialism of the Romans. Peter knew the mystic speculations of the Orient. But he knew something more important than these. He knew that none of these could satisfy his soul. He stuck, and so they stuck, with Jesus. At the place where two roads crossed, they took the right road. Do you know how to take the right road?

Some people have come to the crossroads and have gone the way the Devil pointed, have gone to death and eternal night. Some people have come to the crossroads and have taken the way that Christ pointed and the way Christ led; and they have come to the joy which is ever rich and abiding, ever fascinating and never wearisome, and to eternal life.

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Defeated Men Seek Refuge in a World of Turmoil

I wish you would think just a little bit tonight about the world in which we live. I am no photographer of sordid spots. I am no driver of a garbage wagon, and I never want to be. But I am not foolish enough to wear sunglasses all the time and say that everything is right in this world.

We remember that there are two phases of history. There is the phase of the slow preparation, when the waters are gathering, when electricity is generating, when forces are brewing, when fires are burning under the surface, and when God seems to take a hundred years to take the step of one day. Then there is the phase of the sudden change, when the dam breaks, when the waters pour forth, when the electric energy leaps out in flash and fury, when the fires burning under the surface burst through the surface with the force of volcanoes in eruption, and when God seems to take the step of a hundred years in one day.

We are living in a day of the latter phase. The titanic potencies that have been accumulating through the centuries have come to a sudden head. Armed to the teeth, evils have come forth that would lead our greatest graces to the grave and leave the world no copy. Nations, as you know, have tobogganed into chaos; monarchy has failed; republicanism has failed; dictatorship has failed; democracy has failed. The world is in turmoil. Many pulpits are in apostasy—not all of them; I said many. Civilization is a conglomerate huddle of unrelatedness—that is, what we call civilization. Spiritual mercury falls low and faith's wings are being clipped by reason's scissors. The Bible is summoned to appear at the bar of human reason. Men under the guise of scholarship are substituting a "Thus saith the mind of man" for a "Thus saith the Lord God." The Philistines of transcendent cleverness submit the warm wonder of Christianity to a cold and merciless analysis. There is the administration of laughing gas for the painless extraction of sin. The fat deformities of our time would force us, if they could, into substituting for Christianity's vital bread a chunk of cloud bank, buttered with the night wind.

When I see this world today I have a great deal of sympathy with the poet who wrote, whether in cynicism or lamentation, I know not:

I vow, O God, not for all Thy power, furled and unfurled, Nor for all the temples to Thy glory built
Would I assume the ignominious guilt
Of having made such men in such a world.

We live in a world of invertebrate theology, jellyfish morality, seesaw religion, India rubber convictions, somersault philosophy and a psychology that tells us what we already know in words which we do not understand. I told my little daughter when her first child was born that I hoped I would live long enough to give it a chicken bone in this day of predigested breakfast foods and formulas for babies. We are not raising a bit better children on these formulas than my mother raised, and your mother raised, on sugar-tits and chicken bones! I think of what Samuel Taylor Coleridge said, looking out upon the world of his day:

Aloof with hermit eye I scan
The present work of present man.
A wild and dream-like train of blood and guile
Too foolish for a tear;
Too wicked for a smile.

We are living in a world like that. And with such truths as this I would, if I could, distract your too-easy composure. I would arouse you, in the interest of a greater estimate of Jesus Christ; in the interest of a greater love for Jesus Christ; in the interest of a greater service for Jesus Christ, who is literature's loftiest ideal, philosophy's highest personal-

ity, criticism's supremest problem, theology's fundamental doctrine, spiritual religion's cardinal necessity—and who is, personally, socially, politically, economically, educationally, scientifically, religiously the only hope of this head-dizzy, body-wearied, soul-famished, Hell-bound world in which we live. And only too rarely do we pause to remind ourselves of what Jesus is to humanity, what He has done personally for us and what He means to the future. Tonight, while many do believe in Jesus, multitudes have turned back from following Him! And the roads in many nations are lined with pilgrims who have fed on His bread and have repudiated His truth. As we look upon these multitudes who fed upon His bread and repudiated His truth, we realize that what Victor Hugo said is likely to become true:

In the boasted march of wrong and error,
In the splendor of an age that grows,
One thing, O Christ, fills my sad heart with terror—
The echo of Thy voice still feebler grows.

In a world like that, to whom shall we turn? Turn to Jesus! To whom shall we go? He is the only One to whom we can go and find a well that is not a broken cistern, find bread that is not stale or saturated with poison, find a roof that does not leak, find a ship that has the right kind of chart and compass.

Nature Cannot Give Rest to a Human Soul

We read and get the thinking of some people—if you can call it thinking—who say, "Let's go to nature." I love nature. I love the wonders of nature. Nobody loves flowers and stars and the wonders of nature any more than I do. I do not give the banner to anybody when it comes to loving the wonders which we find in the kingdom of nature. This natural universe is a vast autograph album with its pages made up of mountains and molecules and motes and atoms; and God's signature is written, sometimes very small and sometimes hugely large, on every page of it.

I took a day to search for God, And found Him not. But as I trod

By rocky ledge through woods untamed,
Just where one scarlet lily flamed—
I saw His footprint in the sod!

Then suddenly, all unaware, Far off in the deep shadows, where

A solitary hermit thrush Sang through the holy twilight hush—

I heard His voice upon the air.

And even as I marveled how God gives us heaven and now, In a stir of wind that hardly shook

The poplar leaves beside the brook—
His hand was light upon my brow.

At last with evening as I turned Homeward and thought what I had learned,

And all that there was still to probe—
I caught the glory of His robe Where the last fires of sunset burned.

I do not agree with that poem if it is pantheistic in its purpose. But I do agree with the truth that you can see God's footprints and God's signature in the gold stars, in the flowers He has painted and fringed with His glory, in the lakes He has set as huge diamonds in the pockets of green velvet, in the cradles of the restless oceans that never sleep and in the rivers that rush to the oceans as lovers to meet the embrace of lovers. There are wonders in the world of nature, but my own heart has known sorrow so deep; my own life has known perplexities so puzzling; my own shoulders have had placed upon them burdens so heavy that I have found no rest in the things of nature, but in Jesus who said, "Come unto me, all ye that labour and are heavy laden, and I will give

Introducing Evangelist John Tierney

Route 4,
Taylors, South Carolina
By Evangelist Bill Rice



Evangelist John Tierney

and finally the deaf man and the young preacher came forward, and my lovely wife, who does understand sign language, explained more fully the plan of salvation.

So impressed were we by this Spirit-led, fervent young soul winner that we invited him to the ranch to preach to young people. He came, and many were saved and many revived. We not only had this young man back the following year, but a nearby church invited him for a revival, and souls were saved and the little church was greatly strengthened and revived.

Although he was pastor of the fastest-growing Baptist church in his part of the state, he felt definitely that God would have him do the work of an evangelist. Moreover, many, many urgent invitations for revival campaigns continually come his way.

A year ago he resigned the church and went into full-time revival work.

Evangelist Tierney, his lovely wife, and his beautiful little children make their home at Route 4, Taylors, South Carolina. Their lives—clean, wholesome, Christ-centered—are a wonderful example to all who know them.

It is my sincere conviction that John Tierney will be one of the outstanding evangelists of his day, and I most earnestly recommend him to our readers. Those interested in securing his services may write directly to him. Like other reputable evangelists, he sets no price on his services, but is glad to go to any Bible-believing church where he feels clearly led of God. He works on the God-honored expense-and-love-offering basis.

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you rest"; in Jesus who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

So we cannot get what we want from what we call the kingdom of nature. We cannot get what we need amid the marvels of the natural world.

To whom shall we go? Shall we go to the worldling and cast in our lot with

Those who throw away in folly's court and carnal pleasures mart The wealth God gave them at the start?

We Dare Not Turn to Sensual Pleasure

Shall we go to those who find their chief pleasures in the lower world? Shall we smother our fears, our aspirations, our hopes with the Epicureans who say, "Eat, drink; yes, eat, drink and make merry; for tomorrow we die"? Multitudes strive to drown their hopes, to drown their aspirations in the cup of pleasure and riot. Thus many turn away from Jesus of Nazareth and the congregation of the righteous for a diet of husks and sawdust. They turn to the Devil's sloop, away from God's picnic table.

Shall we turn from Christ to worldliness? If we want to cheat ourselves, yes. If we want to cut our own throats, yes. If we want to burglarize our own lives, yes. If we want to be the Jesse James of our own life's highway, yes. If we want to weave a shroud for our souls instead of the garment of eternal life, yes. But if we want eternal life we shall not with the worldling be guilty of letting our empty buckets down into empty wells and growing weary with drawing nothing up.

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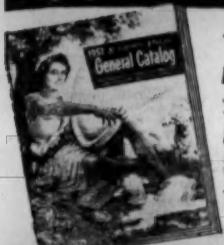
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Introducing Evangelist Ed Nelson

954 Quari Court,
Denver, Colorado

By Evangelist Bill Rice



Evangelist Ed Nelson

Several years ago at a Sword conference in Chicago, I met an outstanding young man who had recently been graduated from Bob Jones University. He was outstanding to me in every sense—6 feet 3 inches tall, well built, handsome, and had a tremendous personality. (You sure don't expect me to say anything bad about a fellow that large, do you?) He was not only well-educated but seemed to have a fine knowledge of the Bible, and the more I visited with him, the more convinced I was that God was going to use him in a remarkable way.

While a student in B.J.U., he was an outstanding student, winning the preachers' contest in 1949. Through 1952 he conducted revival meetings in Indiana, Pennsylvania, New York, Kansas, Texas, Colorado, Nebraska, Oregon, South Carolina, Florida, Georgia, Oklahoma, etc. In every case his preaching was warm-hearted and forceful.

In the fall of 1952 God led him to Denver where his wife had started a small Sunday School in their own home! Ed felt he should find a strong, soul-winning Baptist church in the neighborhood, and in the next four years there were 450 additions to the new Hoffman Heights Baptist Church! The Sunday School is now averaging 350.

Recently I conducted a fine revival campaign in this church, and while I was still in the city, Ed resigned as pastor to go back

into full-time revival work. If you readers have any confidence in the world in my judgment, I want you to know that I consider Ed Nelson one of the strongest young evangelists I have ever known.

There is no question in the world but that God has and will use him mightily. He is willing to go to any sound, fundamental, Bible-believing church where God clearly leads. Like other reputable evangelists, he sets no price on his services, but on an expense-and-love offering basis. He may be reached at his home address.

The Deadly Doctrine

(An editorial in the Wall Street Journal)

"I don't know what the amount of taxes represent when we talk about \$70 billion. Is that this room full of bills, or is it three truck-

loads? I don't know. But I do know this: We can't afford what we're spending and stay strong enough to lead the world to peace."

Those words were spoken by General Eisenhower at Paterson, N.J., in October, 1952. The Republican candidate for the Presidency was discussing Democratic spending. The country, he said, was maintaining military strength "above our capacity to pay for it." But "frugality, efficiency, information, knowledge properly used can bring us a defense organism that will be balanced with our capacity to pay and so will keep and make us strong."

In New York City, at the closing session of The Herald Tribune Forum on October 21, 1952, Mr. Eisenhower said, "Certainly I know that we must find a substitute for the purely temporary business of bolstering the free nations through annual handouts. That gets neither permanent results nor real friends."

The same month, at Peoria, Illinois, General Eisenhower said that, if elected: "My goal, assuming that the cold war gets no worse, is to cut Federal spending to something like \$60 billion within four years."

And in Kansas City, he told of one way to do it by likening Government to the family. "If in your family affairs you find that your plan to build an addition on the house is going to cost a lot more than you figured on, what do you do? You don't go ahead regardless. You call up the carpenter, the painter and the brick mason—and call off the project."

During his first four years, President Eisenhower carried out his promises of a balanced budget and of a tax cut. The Government reduced spending to a low of \$64.6 billion in 1955, almost \$10 billion lower than was spent in 1953, a fiscal year he shared with Mr. Truman.

But in 1956, the spending was higher. In 1957, the spending was higher. And for the 1958 fiscal year, the Government budget is \$71.8 billion—or nearly \$2 billion

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

EVANGELIST FREDDIE GAGE of 7709 Bearden Lane, Dallas, Texas, reports on a recent meeting in the Football Stadium at Amite, Louisiana. At the last service 107 responded to the invitation, 46 being first-time decisions. "We can truthfully say it was the most successful revival we were ever in," writes Brother Gage. The song leader was Jimmy Snelen.

SWORD OF THE LORD **EVANGELIST J. OSCAR WELLS**, Box 417, Bethany, Oklahoma, with Henry Lippert of Clinton, Illinois, as song leader, were at the First Baptist Church, Cutler, Illinois, April 17-28. The Lord blessed with 23 additions to the church and 15 rededications. Brother Wells' efficiency in the ministry of visitation is demonstrated by the following incident as reported: "A man was

more than Mr. Eisenhower mentioned at Paterson, N.J., when he talked about spending more than we could if we were to stay strong.

Now, just the other day in his press conference, President Eisenhower discussed this \$71.8 billion budget. And he had this to say:

"But I tell you it is futile to talk about the United States keeping up the position it must keep up in the world and measurably sticking to the programs that have already been adopted in the United States or have been agreed to be necessary for the United States and cut that budget severely."

Among the spending he mentioned that could not be cut safely were military expenditures and foreign aid: "And of all those (in the security field) I would say none is more important than so-called foreign aid." As for much of the rest: "Someone else will have to say that it is not important to keep up with our obligations to veterans, that it is not in the interests of all of us to try to keep a healthy agriculture, that it is not in the interest of all of us to get some schools built If these programs are not essential to us, why, then, of course you can save a lot of money. I happen to think they are essential, and that is the way I am operating."

The difference between what President Eisenhower said the other day and what he was saying in 1952 is obvious. Perhaps conditions have changed a great deal since then; perhaps the "temporary business of bolstering foreign nations with annual handouts" now is as right as Mr. Eisenhower believed it to be wrong in 1952. Perhaps "frugality and efficiency" have reduced the military budgets as low as national safety permits. Perhaps, also, programs such as \$450 million for schoolrooms across the country are such necessary additions to our national house that it would be wrong to call up the carpenter, the painter and the brick mason—and call off the project.

Perhaps all these things are essential and perhaps nothing can be done about reducing the budget. If so, the attitude of the Administration has become the attitude of hopelessness General Eisenhower rejected in 1952.

On October 28, 1952, he said at Pittsburgh:

"In this—as in our whole national life—we cannot be ruled by the deadly doctrine of: it can't be done."

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building a closet in his home. We asked him to drop his tools, come to the services and step out for Christ, which he did."

A report on two good meetings held recently by **EVANGELIST HUGH F. PYLE** of 1721 South Gordon Street, S.W., Atlanta 10, Georgia, has been received. At the Euclid Avenue Baptist Church of Atlanta, Georgia, there were 28 forward for salvation, 7 additions to the church by letter, and 32 rededications. Then at the Powder Springs Baptist Church in Powder Springs, Georgia, a 7-day meeting resulted in 31 professions of faith, with 13 boys who came to be saved in a special boys' "R.A."

EVANGELIST CARLYLE SCOTT, 713 Whitlock Avenue, Crawfordsville, Indiana, reports on a meeting with the Lackland Road Baptist Church in Overland, Missouri, Rev. C. S. Henson, pastor. Fifty professions of faith were recorded at this meeting. Ninety professions were realized in a meeting at Connersville, Indiana.

All previous records in attendance and decisions were broken at a revival held recently at the First Baptist Church, Jacksonville, North Carolina. **EVANGELIST JOHN TIERNEY**, Route 4, Elizabeth Drive, Taylors, South Carolina, realized a total of 170 public decisions. Sixty-nine were for baptism, 31 were transfers of church membership, 5 young people dedicated their lives for Christian service, with 65 other rededications.

Rev. Al Troester, pastor of the Calvary Baptist Church Independent of Moncton, New Brunswick, Canada, reports on a meeting with **EVANGELIST JACK YOST** of Route 2, Berwick, Pennsylvania, wherein 5 souls were saved and 10 dedicated their lives to the Lord Jesus Christ. Pastor Troester writes of his people's deep appreciation of "Evangelist Yost's humility, his reliance upon the Holy Spirit, his interesting, uncompromising preaching of the Gospel in its simplicity and his fearless stand against sin."

DR. JIM MERCER, EVANGELIST, 1222 West 50th Street, Minneapolis, Minnesota, writes of a blessed breaking out of revival during a 12-day crusade with 7 co-operating churches of Byesville, Ohio. A total of 205 professed conversions, the greater portion of them being among junior and high school students, were recorded. Some 400 came forward for rededications and pledges to begin family altars. Co-operating pastors met regularly for early morning prayer weeks before the campaign began, while a number of new converts from the local high school met each morning together for prayer, during the campaign.

EVANGELIST EDDIE MARTIN, 2036 Lititz Pike, Lancaster, Pennsylvania, recently had a revival campaign with 65 Baptist churches in the Tampa, Florida, area. Services were in the Plant Field Stadium. The evangelist reports large attendance and many, many coming to claim Christ as Saviour, or to make other important decisions.

The Eddie Martin team is now in Danville, Kentucky, in a Baptist campaign.

EVANGELIST RAY DAVIS, 112 Swannanoa Avenue, Asheville, North Carolina, recently had 4 blessed services in Phoenix, Arizona, speaking in Youth for Christ, in the Community Bible Baptist Church and the Phoenix Baptist Church. There were 10 people claiming Christ as Saviour, and many rededications.

Labor Gets a Close Up of Some High-Flying "Leaders"

Last month Governor Handley, of Indiana, signed a so-called "right-to-work" bill which had been passed by the state legislature, despite a union-sponsored "march on the capitol" and pickets around the executive offices. Although many people have the idea that "right-to-work" laws represent an effort to destroy labor unions, the purpose of "right-to-work" laws is simply to assure the worker that he need not join a union in order to get and keep a job. Inasmuch as Indiana is a heavily organized industrial state, the legislature's action takes on special significance. Why this indifference by the politicians to the wishes of the supposedly all-powerful labor bosses?

One answer at least comes not from Indiana, but from Washington, where Sen. John L. McClellan's Select Committee has been digging into the background of some of the labor leaders who undertake to decide for the common man what is best for him. Within the labor movement and without, doubts are beginning to rise as to whether it is a good idea to en-

trust one of an American's most precious rights to a powerful group like the one which has muscled into the slot-machine racket and all sorts of underworld activities, and has used its vast powers to dictate who may go into business and who shall be forced into bankruptcy. Of course, there are many labor leaders who work hard for the welfare of their constituents. But with the legalized union shop in their arsenal, the most unscrupulous labor bosses are free to operate as a state within a state.

Had it not been for the power of Congress to investigate, the startling revelations of what went on in the Teamsters' executive suite would probably never have been made, at any rate not in the orderly, complete and devastating manner as presented by the committee's chief counsel, Robert F. Kennedy. As a result of this probe, the American people, including millions of union members, have had an opportunity to understand what Lord Acton meant by his dictum that "power tends to cor-

rupt; absolute power corrupts absolutely." In the future it will be just a little more difficult to persuade legislators, governors or the people generally that no right to work exists until the worker has made his peace and shared his wages with any set of goons who have managed to muscle into his union.

Perhaps it is not too much to hope that the Supreme Court will take note of the change of sentiment on the sanctity of the union shop. A year ago, when the court held that union-shop contracts with railroads could not be interfered with by state legislation as long as Congress permitted such contracts at the national level, Justice Frankfurter opined that "the change in the court's understanding of industrial problems . . . to no small degree reflected the changed attitude of the railroads toward the role of labor unions." If the court's views on the law are still responsive to "changed attitudes" by outsiders, perhaps the news from Indiana and the Senate committee room may yet attract judicial notice.

—Editorial in Saturday Evening Post, April 13, 1957.



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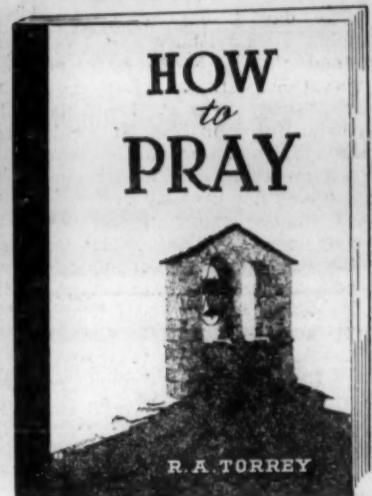
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Besides all this, the pastor gets his choice of either R. A. Torrey's blessed book, *How to Pray*, pictured above, or the editor's book, *The Soul-Winner's Fire*, eight chapters on soul-winning passion and power, just for having Sword Sunday. You will be doing us a favor by boosting THE SWORD OF THE LORD, telling why people should subscribe, and for that co-operation, we gladly offer your choice of these books to the pastor who fills out the agreement.

Remember, you must tell us exactly how many sample copies you will plan to distribute, how many subscription envelopes you want, etc.

Any time during the month of June will do. Please, if you can, have a "Sword Sunday" in your church or large adult or young people's Sunday School class.

Pastors, fill out the coupon today, and don't miss this opportunity!

"Sword Sunday" Agreement

Evangelist John R. Rice, Editor THE SWORD OF THE LORD
214 West Wesley, Wheaton, Illinois

Dear Brother Rice:

Yes, by God's help, we will have "SWORD Sunday" in our church on _____, (date) God willing, I will have a three- to five-minute talk on THE SWORD OF THE LORD, will give out sample copies to everyone present who will take them, will offer subscription envelopes to those who want them, and will appoint a reputable person to take the subscriptions there and then and after the services, and send them in to THE SWORD OF THE LORD.

Please send me the following helps for "SWORD Sunday":

1. Send me free the following book (check one):
 - The Soul-Winner's Fire*, by John R. Rice
 - How to Pray*, by R. A. Torrey

I understand that I get this book free because of my loyal co-operation and the promotion and publicity I will give THE SWORD in my church.

2. Please send me a mimeographed sheet that I may use in talking about THE SWORD OF THE LORD.

3. Please send me _____ sample copies which I promise to give out honestly and carefully in an effort to get subscriptions.

4. Please send me _____ subscription envelopes with the price of \$1.50 per year as a special offer.

I understand that I shall offer these subscriptions at \$1.50 per year, and I will get one of the free premiums offered for each ten subscriptions or more which I send in at this special bargain price.

Signed _____

Position in the church? _____

Address _____

ASHAMED OF GOD

Dr. Louis H. Evans, minister-at-large for the Presbyterian Church in the U.S.A., tells the story of a Hindu man who asked his American hostess what she thought of Jesus Christ. "We don't talk about that at the dinner table!" she answered. The next day he asked a business man the same question. Embarrassed, the business man said, "Let's go out on the balcony and talk about this." The Hindu's reaction: "This is the first nation I've been in where people are ashamed of their God" (See Mark 8:38).

"To Whom Shall We Go?"

(Continued from page 6)

But I made up my mind that when I became of age I was going to travel some. And I think I have kept my promise. But sometimes when I travel I like to sit silently and not talk to anybody.

One day I was going from Memphis to Harrisburg and I determined that I would have no conversation with anybody if I could possibly help it. I got on that beautiful train from St. Louis to Harrisburg. After a while there came a man and sat down beside me. He was not dressed as I was. Now I am not criticizing the way anybody dresses. That is his or her business. If a woman has one of these little hats that just has to be sat down on three times and it is in perfect style, that is her business. If she wants to wear one of these things that looks as if she is just idling her motor, ready to take off, that is her business. If a man wants to go into his collar forward while I back into mine, that is his business. I am not criticizing anybody's dress, nor any denomination. But this man who came and sat down by me had gone into his collar forward and I had gone into mine backward. So there we sat. We rode along. After a while he said, "How do you do?"

I said, "How d' y' do?"

We rode about another fifty miles and he said, "What are you?"

I said, "I'm a priest."

He said, "Well, you are not dressed like a priest."

I said, "No, clothes do not make a preacher. Benedict Arnold had on a uniform when he betrayed his country." Then I said, "And I'm a king, too."

He looked at me popeyed, and his Adam's apple began to bounce up and down like a bubble in a steam gage as though he thought I was one of these coerced abductors of Europe. He said, "Where do you get that stuff?"

I picked up my little Testament, turned over to the first chapter of Revelation, put my finger on the verse that says: "Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever," and held it up to him. I want you to notice now what he said. It is rather significant. He said, "Oh, I see! You are a Baptist preacher, and I guess you are one of these 'kiver-to-kiver' preachers."

I said "Well, if that means believing the Bible to be the inspired, the infallible, the inerrant Word of God without any taint or mixture of error, inexhaustive in adequacy, inspired in totality, personal in application, regenerative in power, I am a 'kiver-to-kiver' preacher."

Then he said, "Well—I—you look intelligent," with emphasis on the *look*. I wish I could have said the same thing about him!

I said, "Thank you." That was about the only "thank you" I said, though.

He said, "You look intelligent, but really, do you believe that thing in the Bible about God putting Adam to sleep and cutting a hole in him and taking a rib out and making a woman?"

I said "Of course I believe it. And I believe something else. Sir James Simpson put chloroform in the world, chloroform with all its beneficence and merciful alleviation of pain, because he read about it in the book of Genesis. He was working with sick people; and when he would try to perform an operation on them, they would shriek as people shrieked on torture racks when they were pulled apart limb by limb. He rushed out of the operating room where the sick people were one day and said, 'I can't stand it! I can't stand it!' That night he read in that second chapter of Genesis how God put Adam into a deep sleep, performed an operation, sewed the hole up and made woman." I said, "Yes, I believe it."

Then we crossed swords about this thing of evolution. We had it up and down. I asked him a question that I have been trying to get an answer to for thirty-five years.

During that time I have not gotten a telegram; I have not gotten a cablegram nor a telephone message, nor a letter, nor a card, nor an answer face to face from anybody—college professor or anybody else. And I have been asking the question for the last thirty-five years: "On the basis of evolution tell me why it is that everything born in this world has its own clothes except a human body." I said, "Answer that on your theory of evolution."

A little old chicken hops out of its shell and says, "Good morning," and then goes off saying, "Chick, chick, chick." It is in perfect style. A little old kitten has its soft clothes. A little old pig has its new, shiny bristles. A little old pup has its nice, beautiful hair. The cub of the bear has its fur. Everything that is born has its own clothes except a human body.

I said, "Now on your theory of evolution as you believe in it, tell me why it is."

He stuttered around and got mad. He never could answer it, and nobody ever can answer it on the theory of evolution. But I can answer it from God's Book. Why is it? God made Adam and Eve in His own image. This Book tells us in the 104th Psalm that God clothes Himself in garments of light. He clothed Adam and Eve in garments of light and when they sinned they lost their garments of light. They were naked and ashamed. God had to clothe them. And since that time every human baby that is born has to be clothed.

I said to him, "Yes, I am a king. I do not dress like one. I do not live in a palace, and I do not have a retinue of servants; but I am a king. I am a priest." And I am. Brother, that is one Bible doctrine that everybody ought to get, the doctrine that every believer is a priest unto God. I do not have to have anybody to go to God for me. I can go myself!

When he got off the train at Pittsburgh, I was rather sorry for Pittsburgh. Oh, he was angry! And I made him a little bit more angry by saying, "You are a funny man."

He said, "Funny how?"

I said, "Do you know what you have done right here on this train? You have gaged on a rib and turned around and swallowed a live monkey—head, hair, tail and all! and you call that scholarship!"

That is materialism with its evolution, with its nonsense. Shall we turn to that instead of to Christ Jesus who said, "As many as received him, to them gave he power to become the sons of God [not the descendants of monkeys, but the sons of God], even to them that believe on his name?"

I dare all the evolutionists in the world to explain the musical scale on the theory of evolution. When did it start? When did everybody evolve from a fish's tail on up until a monkey lost his tail? Where did music start in there? I challenge all the evolutionists on earth to explain the color scheme of the world on their theory of evolution. It is a piece of nonsense. When I hear these people talking about that, it makes me think of a little girl I heard about one time. Her little baby brother was born, and when he was about two or three days old they gently put him in her arms and said, "Honey, how do you like your little brother?" She said, "I like him all right, except his head is loose."

I like these evolutionists all right except, it seems, their heads are loose!

Infidelity Would Only Mock Us

I want to ask you something else. Shall we turn away from Jesus to infidelity? I wonder if anybody would be foolish enough to say that we ought to turn away from Jesus to infidelity. I grant you that sometimes there are difficulties, for some minds, to believe. I would not believe or belittle those who find difficulties in belief. But the difficulties of unbelief are mountainous. You say that it is a hard thing to accept the Genesis story that God made the world and made man and made

woman as He made them. But it is much harder to accept the fable that the world made God, isn't it? Which do you find it more difficult to believe: "In the beginning God created" or, "In the beginning heaven and earth created themselves and then created man and then went on to create God"? If the latter were true it would be an exorbitant tax on faith, wouldn't it? The difficulties of explaining the world without God are so much greater than the difficulties of explaining the world with God. That man should live after death is not so strange as that He should have lived before death. To wake up in another world could hardly be less wonderful than to have waked up in this world.

Shall we go to that unbelief that throws doubt upon a future state and promises annihilation of the soul of man with all of its high aspirations, with all its boundless capacities, with all its possibilities of everlasting life, possibilities of joy and service? Shall we turn to that darkness that says everything is born of nothing, the darkness that laughs at the hopes of the Christian, spurns the promises held out by Christ, makes light of prayer, professes to sport with death, judgment and the future world? God forbid! We shall not turn to infidelity but to Christ Jesus. The infidel says that everything came by fortuitous concourse of atoms. You had just as well tell me that you can drop a penny and a safe-

"He kept you from being governor of Illinois!"

To whom shall we go? Never to infidelity!

Nor shall we turn to Mohammedanism; not to any philosophy, not to Buddhism, not to confucianism, nor to any other "ism" that ought to become a "wasm," but to Jesus. He has the words of eternal life.

Science Cannot Satisfy

Shall we go to science? I rejoice a great deal in the achievements of science. One reason I love science so is because it strengthens my faith in the miracles of Jesus, if it needs to be strengthened. You do not explain a miracle; you accept a miracle. I had an argument with a college teacher a year or two ago. He said, "How else can you explain a miracle?" I said, "It is not our business to explain a miracle; we accept a miracle!" You cannot explain a miracle. The fundamental postulate of all rational thinking is the fact of God. Accept that and nothing else ought to trouble you. I do not have any trouble believing that Balaam's ass talked. I have had people ask me, "Do you really believe Balaam's ass talked?" Of course she did. Being the female of the species, she had the advantage to start with! I do not have any trouble believing that when I go to my house tonight I can touch a little spring and start a wax disc whirling and make a dead man sing, a man who has been dead twenty-odd years and buried on the other side of the ocean. If man can compress a Caruso into the microscopic point of a needle and imprison Sousa's brass band in a wax disc and run them out through the point of a needle, every one of them playing an instrument after they have been dead fifty years, in God's name, can't God Almighty make a flop-eared, watery-eyed donkey talk?

Science has done some wonderful things. It has made it so I could never doubt, if I wanted to, that Elisha put a handful of meal into a bit of pottage and sweetened it. The young preachers in the seminary went in the country to get them some cucumbers. They did not know cucumbers from gourds. Talk about a country boy being green in the city—the greenest thing you ever saw is a city boy in the country! They got those gourds and chopped them up and made them some pottage. When they put it in their mouths, their mouths began to draw up and they said, "There is death in the pot! There is death in the pot!" Elisha got a handful of meal, put it in and sweetened the pottage and ate it. I do not have any trouble believing that when I remember people are taking old cast-out coal tar and coke and getting a substance out of it five hundred times sweeter than honey. If you want to call your wife or sweetheart something sweet, call her coke. Do not call her honey. Do not call her sugar. Call her coal tar and you will really have something—something five hundred times sweeter than sugar!

I started the other night to tell you about by ALNICO magnet. I have it in my desk. It is about the size of my watch. I took it down to one of the clubs in Memphis when I made an address to them not so long ago. I knew there were a few fellows in there who were critical of the miracles of Jesus as being facts, etc. So I thought I would jar the old guys a little bit. I said to the man next to me, "How heavy do you think this bar of steel is?"

He said, "About seven pounds."

I said, "How big is this magnet?"

He said, "About as big as your watch."

I said, "Now gentlemen, here is an ALNICO magnet made out of three metals: aluminum, nickel, cobalt. Aluminum by itself is non-magnetic. Nickel by itself is non-magnetic. Cobalt by itself is non-magnetic. But unite them and it makes the greatest magnet in the world. There is a miracle." And it is. From the chemical laboratory, a miracle; three non-magnetic metals making the strongest magnet in the world. It is called the ALNICO magnet from two letters of each word: aluminum, nickel, and cobalt. The men in the foundries will tell you how they take

seven-tenths of the one per cent chromium and add it to low-carbon steel and increase the tensile strength from 55,000 pounds to the square inch to 100,000 pounds to the square inch. When a man can do that, why should I doubt any of the miracles in the Bible?

When I come to the wonders of science and the achievements of science, I also have sense enough to recognize the limitations of science, the impotence of science, when it comes to things that human hearts need most achingly, that human lives need most dreadfully. Science can tell me how far this earth is from the sun but science cannot tell me how far God Almighty takes my sins away from me when I put my trust in Jesus Christ who shed His blood on the cross for me. Science can present to me wonderful chemicals that take stains off, but science cannot give me anything that will sweeten the little hand, the blood-stained hand of Lady Macbeth, which "all the perfumes of Araby" could not sweeten. Science can talk to me about the graves of once living creatures and the fossiliferous rocks, but science cannot tell me a thing about the resurrection from the dead. Science can tell me how you can blow a city to atoms with an atomic bomb, but science cannot tell me how to bind up the broken heart of a mother with a dead baby in her lap.

We Must Go to Jesus!

That is my message in part, and if I finished it I would be talking another half hour. I am not going to talk another half hour. But I want to say this: To whom shall we go with all the questions we have to ask and for all the answers which we need? To whom shall we go with the problems of the family, with the problems of the employer, the problems of the employed, the problem of wealth, the problem of poverty? Jesus has the final word to say about all these things. Some day we shall need to take time to ascertain what He really said about it. Hearts hurt and souls are stabbed and courage is crushed—what a company we are, with our cries articulate and inarticulate! Some have made journeys to fresh mounds out yonder in the cemetery where sleep the newly dead. To whom shall we go but to Him who stood by an empty sepulcher in the olden days? I speak not of the hereafter when I say that we have to go to somebody, but I speak of the here and now in this life when I say that we human beings have to go to somebody. Man's soul must go somewhere out of itself for living water and satisfying bread. Christ alone is the fountain of living water. He alone is the bread of life. He alone is Heaven's bread for earth's hunger, Heaven's water for earth's thirst, Heaven's light for earth's despair, Heaven's dress for earth's nakedness, Heaven's gain for earth's loss, Heaven's gladness for earth's grief, Heaven's justification for earth's condemnation, Heaven's salvation for earth's damnation, Heaven's life for earth's death. To whom shall we go if we turn away from Him and the life He promises and the joy He guarantees and the companionship of which He assures us? To whom shall we go?

Without Christ men are like children crying in the night, and with no language but a cry. To whom shall we go when in the light of the great white throne we discover that water alone cannot cleanse the souls that are red with sin? To whom shall we go when one by one the trusted lights die out in the sky and when in the darkness of the night no stars are visible? To whom shall we go when the winds and the storms lash our boat? To whom shall we go when we hear the breakers and waves thundering on unknown shore? To whom shall we go in the loneliness of old age? To whom in the pains of mortal sickness? To whom in the hour of death? To whom in the day of accounting when our souls face the judgment of the great white throne? To whom shall we go if we go not to Jesus?

(From the book, *BREAD FROM BELLEVUE OVEN*, 188 pages, price, \$2. Order from Sword of the Lord Publishers, Wheaton, Illinois.)

The Red Word

(Continued from page 1)

through His body quivers the last anguish; the King is dying; *The King is dead!*

Ye who come round about the cross, look out how you tread in what you see beneath. It is royal blood. It is said that some make too much of the humanity of Christ. I respond that we make too little. If some Roman surgeon, standing under the cross, had caught one drop of the blood on his hand and analyzed it, it would have been found to have the same plasma, the same disk, the same fibrin, the same albumen. It was unmistakably *human* blood. It is a *man* that hangs there. His bones are of the same material as ours. His nerves are sensitive like ours. If it were an angel being despoiled I would not feel it so much, for it belongs to a different order of beings. But my Saviour is a *man*, and my whole sympathy is aroused. I can imagine how the spikes felt—how hot the temples burned—what deathly sickness seized His heart—how mountain and city and mob swam away from His dying vision. Something of the meaning of that cry for help makes the blood of all the ages curdle with horror, "My God! My God! why hast thou forsaken me?"

A Brother's Blood

I go still farther, and say it was a *brother's* blood. If you saw an entire stranger maltreated, and his life oozing away on the pavement, you would feel indignant; but if, coming along the street, you saw a company of villains beating out the life of your own brother, the sight of his blood would make you mad. You would bound into the affray. At the peril of losing your own life you would rush in saying, "You vagabonds! This is my brother, I dare you to touch him again!" You would fight until you fell dead beside him.

That is your Brother maltreated on the cross. They spit on Him and slapped Him in the face. How do you feel about that? What are your emotions as you hear the falling of the blood upon the ground beneath—drip, drip, drip? Do you not feel as though, with supernatural power, you could rush upon the mob? Do you not feel as if standing close, with your back against Him and with one good sword in your hand and a cry to God for help, you could hew down the desperadoes that assailed Him? But you cannot help. The blood rushes from the victim, and there He hangs—your dead Brother.

What is worse—shall I tell it?—you slew Him! I charge it, first upon myself, and then upon all ye who hear me, the awful crime of fratricide! His blood is on our hands. Bring me a laver, quick, that I may wash it off. Show me the pool where I may be cleansed of the terrible stain. Here it is. I have found it. It is the fountain opened for all sin; and though sin were as scarlet, it shall be as snow.

Substitution

It was *substitutionary* blood. Our sins cried to Heaven for vengeance. Some one must die. Shall it be we or Christ?

"Let it be I," said Jesus.

You were drafted for the last war, and some one took your place. You were in debt; not being able to meet the obligation, some one paid it. You can easily understand how Christ went in to fight our battles and to pay our debts. The debt is cancelled; the captives are released; the shackles are broken; the prison is opened. Blood paid the price; blood washed away the pollution; blood sealed the agreement. The blood of Paul that soaked the dust of the guillotine, the blood of Hugh Latimer that simmered in the fire, the blood of the high-souled martyrs that reddened the mouths of the lions in the Coliseum, have just as much worth to your soul as the blood of Christ, unless you take this last as expiatory, and feel the truth that "the blood of Jesus Christ cleanseth from all sin."

Come, then, and get your sins pardoned! I do not ask you to come to a private confessional, or to whisper into my ears your of-

fenses, but, where you are, to accept this moment the blood-cleansing.

First, for that old sin.

Do you ask, "What sin do you mean?"

I mean that old sin you committed years ago. It may have been two years, ten years, or twenty years. You know when it was. I think that old sins are like other debts—they increase by having the interest added on. They are tenfold greater now, and have been multiplied by all of your opportunities of having them pardoned.

Does that old sin present its dun at the door of your soul now? Can you not pay it? Does it threaten to carry you off to jail? Does it purpose to sell you out? Better get together all your bonds and mortgages and certificates of stocks and United States securities. Come, let me count them!—not enough. Bring all the clever things you have ever done. Let me count them!—not enough. Bring all you possess.

You say, "I have brought everything!"

Alas! that you can not meet the obligation. **YOU MUST DIE!**

"No! No! No!" says a voice from Heaven, "The blood of Jesus Christ, the royal blood, the human blood, the expiatory blood, cleanseth from all sin."

"What! Is that old sin gone?"

"Yes, I heard it splash into the depths of the sea. It sinks like lead. There is no condemnation to them that are in Christ Jesus."

Circumstances aggravate sins. If a child does wrong, not wittingly, you excuse it; but when we do wrong, we know it. Every time a sin is committed, conscience tolls a funeral bell. We may laugh and pretend not to hear it, but hear it we must. Our sins are against warnings and reproofs, and doubly aggravated. This man's sins are more heinous than the transgressions of that man, because he had a better bringing up. Here is a man who twenty years ago kneeled at a Methodist altar. He went awhile on the road to Heaven and then got tired, and put off in another direction. Where he has been since he began to backslide, he and his God only knew. This I do know, he is wretchedly unhappy. There is no such nest of scorpions this side of Hell as the heart of the backslider. He is the last man that ever returns. The publicans and the harlots come in before him. Where, oh man is that family altar that you once lifted? Where is the closet of prayer that you once frequented? Are you as happy now as you used to be? Your common sense teaches you that the man who came to Christ, and heard the full expression of God's love, and then went away to betray the Lord, must drink the bitterest gall, and the thunders that at last drive him away will roll and crash with all the accumulated wrath of God omnipotent; and yet my text sweeps a circle of pardon around all these accumulated sins. Fire may not be able to burn them out; hoofs may not be able to trample them out; hammers may not be able to pound them out; but here is the blood that will wash them out. Come! Come!

Order from the Sword of the Lord, 214 West Wesley, Wheaton, Illinois.

sins against Sabbaths and sacraments; sins against body and soul; sins against light and knowledge; sins against Sinai and Calvary; sins against the grave and the resurrection; sins against the throne of God and the mansions of glory. I blow the trumpet, and call up all the sins of your past life, gather them into companies of hundreds; into regiments of thousands; into battalions of tens of thousands. We have a host vaster than that of Xerxes. Let the swarriest transgression of your lifetime be general over all the host. Together let them wheel and march and fire. How the couriers of death dash up and down the line! How the great batteries of woe belch forth the sulphurous smoke of Hell and boom with the cannonading of eternal destruction! The host of thy sins innumerable, marching on to capture thy soul. One man against a million armed iniquities. Who can go forth and meet them? We must fall back and fall down. Are there no allies to help? In all the round of God's universe, is there no one to take our part?

But you say, "These things are not appropriate for me, for I am a moral man."

How about your thoughts? You see my right hand, and you see my left hand, and one as plainly as the other. So with the sin of the heart and the sin of the life—one is just as plain in God's sight as the other. You have not been guilty of murder, you say? Are you sure about that? Have you ever hated anybody? Then you are a murderer—I John 3:15, "Whoso hateth his brother is a murderer." You say you have never been guilty of theft. Are you sure about that? I acknowledge you have never taken anything from your fellow man; but have you not taken days and hours that belonged to God for your own purposes? If it is wrong to steal from a man, it is more wicked to rob God.

The Hosts of Sins

If I could marshal before you all the sins of the best men in the world, you would shriek out with horror. Sins against God and man;

Miami Physician Tells of Soul Saved

By the Editor

Dr. W. J. Barge is a noble and distinguished Christian doctor of Miami, Florida. He and I have had blessed fellowship now for some years when we meet together annually at Bob Jones University, and we have occasional correspondence. I take the liberty of quoting a letter dated March 26, from Dr. Barge.

"Dear Dr. Rice:

"Enclosed find my check for \$5.75 for 500 "What Must I Do to Be Saved?" pamphlets. I gave one to one of my patients who has gone on to be with the Lord. She said to tell you that she had been baptized twice before she was saved once. After reading your pamphlet she received Christ and died a victorious 'born-again' Christian. With all good wishes.

"Yours in Christ,

(Signed) "W. J. Barge, M.D."

How grateful I am to God that noble Christian people help get out the booklet, "What Must I Do to Be Saved?"! And in Letter Month, far more than 200,000 copies of this booklet were ordered while we offered it at half price, \$1.00 per hundred plus 15c postage.

What a privilege it is for businessmen, dentists, doctors, housewives, to keep on hand this blessed little 24-page pamphlet which God has used in millions of copies in so many languages, to win souls!

In a recent morning's mail we had letters from seven people who had found Christ as Saviour through this booklet.

We suggest that you order 100 copies of this pamphlet, \$2 per hundred (plus 15c postage), and see that you have some in your pocket or purse to give to anybody you meet who is not saved. A kindly word, and calling attention to the decision form on page 23, will usually enlist people in reading it. And then the blessed Word of God will oftentimes have its eternal effect in the saving of a soul.

Order from the Sword of the Lord, 214 West Wesley, Wheaton, Illinois.

sins against Sabbaths and sacraments; sins against body and soul; sins against light and knowledge; sins against Sinai and Calvary; sins against the grave and the resurrection; sins against the throne of God and the mansions of glory. I blow the trumpet, and call up all the sins of your past life, gather them into companies of hundreds; into regiments of thousands; into battalions of tens of thousands. We have a host vaster than that of Xerxes. Let the swarriest transgression of your lifetime be general over all the host. Together let them wheel and march and fire. How the couriers of death dash up and down the line! How the great batteries of woe belch forth the sulphurous smoke of Hell and boom with the cannonading of eternal destruction! The host of thy sins innumerable, marching on to capture thy soul. One man against a million armed iniquities. Who can go forth and meet them? We must fall back and fall down. Are there no allies to help? In all the round of God's universe, is there no one to take our part?

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At the seashore you go down

Knights of Columbus . . .

(Continued from page 2)

of all ages who are born again will be the body and bride of Christ in Heaven, and in that sense, those who are saved are in the true church. The worldly idea of a human super-church organization like the Roman Catholic system is not taught in the Bible. Jesus would have had nothing to do with it when He was on earth. He did not start it. And the Catholic religion is not at all New Testament Christianity, either in doctrine, in organization, or in historical sequence.

The monstrosity of heresy and worldliness which is the Roman Catholic Church today is a growth through the centuries. It was not until 1870 that the Catholic Church officially decided on the doctrine that the pope is infallible when he speaks officially. At the same time, it was decided as a law of the church that the church tradition is as authoritative as the Bible.

It was not until some two years ago that it became official Catholic doctrine that the body of Mary was taken to Heaven. In doctrine and in organization and practice, the Roman Catholic Church has far

departed from Bible Christianity. Jesus never built any denomination and of all the denominations, He would most certainly have repudiated Catholicism as being untrue to the Bible, untrue to what He Himself taught and trained His apostles to teach. No, Jesus did not establish the Catholic Church and only the most biased or ignorant could so declare.

4. The Knights of Columbus Ad, of Which We Publish a Photographic Reproduction

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(Continued on page 12)

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truth in the statement. It is wholly false.

Again, let me say that Jesus did not found the Catholic Church. In New Testament times they never heard of a pope. They had no priests in the New Testament, no monks, no nuns. They had no confessional. They had no mass. They never heard of the foolish, unscriptural doctrine of purgatory. They had no statues, they never prayed to the saints. They never prayed to Mary. They did not have any of the Catholic feast days and programs. If you had asked Paul if he were a member of the Catholic Church, he would have looked perplexed, since there was no Catholic Church then and he would have answered that the local church at Antioch, after prayer and fasting, had sent him and Barnabas out on their missionary journeys, and that he counted that as his local home church (see Acts 13:1-4). Of the about 110 or 112 times that the word "church" is used in the New Testament, it is used approximately 100 times about local congregations of Christians. It is used one time about Israel as an assembly at Mount Sinai and the rest of the times about the heavenly assemblage when all the saints are caught up to meet Christ in the air. The word is never used about the Catholic Church or about any other human denomination. And every historian in the world knows that the Catholic church as such did not exist in New Testament times and that the men who write the New Testament were not members of the Catholic Church.

5. The Catholic Church Is Not "The Infallible Authority... That Always Has Been The Only Sure Guarantee" of the Bible's Inspiration

It is a blasphemous claim that the Catholic Church makes that "It is the infallible authority of the Catholic Church that always has been the only sure guarantee of its (the Bible's) inspiration." The Catholic Church has no authority from God. The Catholic Church cannot guarantee the inspiration of the Bible or speak for God in any other matter. They misinterpret some Scripture to teach so, as I will show you.

When Jesus rose from the dead, He breathed on the disciples and gave them a blessed promise. He said, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained" (John 20:23).

Again in Matthew 18:17-19 is a similar Scripture. There Jesus said: "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

From these Scriptures the Catholic popes claim that they have received power to bind on earth and to loose on earth and to act for God on earth.

However, any open-minded reading of the Scriptures will show that they say no such thing. In the first place, these Scriptures do not even mention the pope. They were not given to Peter only, nor even primarily, but to all the apostles. And Matthew 18:17 indicates that they were given to the local congregation, the church.

If Jesus gave special authority to the twelve apostles, it was not intended to be handed down to anyone else. There are no apostles since Bible times. Jesus never hinted that any other apostles should take the place after these apostles died and after the New Testament was written. He trained His own disciples and gave them the work He wanted them to do. There have been no apostles since those Jesus appointed, including Paul.

However, it may well be that when Jesus said, "Whatsoever ye shall bind on earth shall be bound

in heaven," He really meant "whatsoever ye shall bind on earth shall have been bound already in heaven." That is, He may have meant that the Holy Spirit would simply reveal to the Spirit-filled Apostles what God had already settled in Heaven. In the Greek, the future perfect and the simple future are the same, I believe. Dr. Mantey, a Greek scholar of the Northern Baptist Seminary in Chicago, is the authority for this statement. Hence that right is given to every Christian in the world. If God's Spirit is on me, I might declare to some what God had revealed from Heaven. Or more clearly, I might, on the authority of the Bible, declare to men what God had already settled in Heaven. For example, when a lost sinner trusts in Christ, I may tell him boldly that he is then a born-again child of God, that his sins are forgiven the moment he trusted in Christ. Thus I can declare on earth what has been settled in Heaven.

At any rate, the Bible never hints that Simon Peter, or any successor of his, would have more authority and more power than others of the apostles. And the Bible never hinted that a pope or a priest or a human organization would have the power to forgive sins on earth, as the Catholic Church claims to do. The Bible certainly does not teach and Jesus never taught that a Catholic pope would be able to speak for God on earth. The infallible authority claimed for the Catholic Church simply does not exist.

The pope is a poor, frail man like any other man. He is a sinner who needed to be saved by the blood of Christ, just the same as I needed to be saved and as any drunkard or infidel would need to be saved. The Bible is clear that no person on earth can speak for God except when he speaks in the power of the Holy Spirit and on the authority of the Word of God. No one has a right to make any new doctrines, no one has a right to change any of the Bible commands.

The Catholic Church sinned against God when it taught people to pray to Mary, when it taught people to pray for the dead. The Catholic Church sinned against God when it invented the wicked doctrine of purgatory. The Catholic Church sinned against God when it pronounced the law that priests could not marry. It is a blasphemous usurpation of the authority of Jesus Christ which the Catholic Church claims. The church cannot guarantee the inspiration of the Bible. The Bible guarantees its own inspiration. God's Spirit inspired men to write the Bible. God has providentially protected the manuscripts.

6. Catholics Falsely Claim "the Complete Revealed Truth of God" Was Delivered to the Catholic Church "From the Beginning"

The Bible was never delivered to the Catholic Church by God. Paul did not write his epistles to the Catholic Church. Peter did not write his first and second epistles to the Catholic Church. Read the book of James and you will see that it was not written to the Catholic Church. The Catholic Church did not even exist when the New Testament was completed. There was no pope at Rome. There were no bishops in the Roman Catholic sense. God had parts of the Bible written to specific people who are named. The books of Luke and Acts were written by Luke and addressed to Theophilus. The book of Revelation was written to the seven local congregations in Asia Minor which are named. The book of James was written to Jews scattered abroad. The book of Hebrews was written to Jews at Jerusalem before the city was destroyed. The epistles of First and Second Timothy were written by Paul the Apostle to the young preacher, Timothy. So with Titus and Philemon. They were written to the men named by the Apostle Paul.

It is wholly contrary to the fact, and the falsehood can be easily discovered by anybody who reads the New Testament, when Catho-

lics claim that God delivered "the complete revealed truth" to the Catholic Church.

7. The Catholic Church Has not "Faithfully Unfolded the Meaning of the Written Word of God to Past Generations of Mankind" and It Is not True That She "Does So Today"

The simple truth is that the Roman Catholic Church has developed further and further away from the New Testament pattern, and from the truth of God. The very idea of a great super-church with a princely pope claiming to be in the place of God on earth is itself a departure from Bible principles and from the truth of God. The idea that one needs priests to whom he can confess his sins, priests to offer sacrifices, is itself a departure from God's truth. The church is as authoritative as the Bible, is a most serious and fundamental departure from the truth of God. The authority claimed by the pope and by priests who act for him is a blasphemous assumption of authority.

If you want to see whether the Catholic Church has "faithfully unfolded the meaning of the written Word of God to past generations of mankind," and if it "does so today," I suggest that you go to South America or Central America, or to Spain, or anywhere else that Catholicism has had free rein without the help of Protestantism. Everywhere Catholicism has had full authority, the people have been led into ignorance and superstition and sin. There is one sure way for any nation to be a benighted nation of ignorance, superstition and poverty. That is just to give the Roman Catholic Church absolute power and authority there and shut out all other religions. That has been proved around the world for many centuries.

And does the Catholic Church really promote the reading of the

Bible? Only in Protestant countries! Only in places where Catholics hear Protestant preachers on the radio and read Protestant magazines, and where they constantly mingle with Protestants, only in such cases does the Catholic Church advise Catholics to read the Bible.

If you go to South America, you will find that Catholic priests burn Bibles almost as fast as Protestant missionaries can give them out! It was so in the days of Wycliffe. It was so in the days of the Reformation everywhere. The Catholic Church thinks much of the church but little of the Word of God. Priests themselves are generally ignorant of the Word of God and the most fervent and sincere Catholic people are notoriously ignorant of the Bible. The Catholic Church has failed more in this one thing than in almost anything else. It has not "faithfully unfolded the meaning of the written Word of God."

Teaching people to offer masses for the dead and try to pray them out of Purgatory! Teaching people that they are to confess their sins to a man, an unmarried priest, and expect him to forgive them! Teaching people to pray to Mary, hoping that she will intercede with Christ for them! Teaching people that salvation is in the church instead of in Jesus Christ! Teaching people it is a sin to eat meat on Friday or during Lent! That is how far the Roman Catholic Church has been from "faithfully unfolding the meaning of the written Word of God."

No, my friend, the Bible is not a Catholic book.

Thank God, the Bible is God's book. No church, no human denomination has a right to claim it as peculiarly their own. It belongs to me, and to every other Christian who has received it, but it is not given to me by any denomination and its authority does not rest on the say-so of any denomination or pope. The Bible is not a Catholic book.

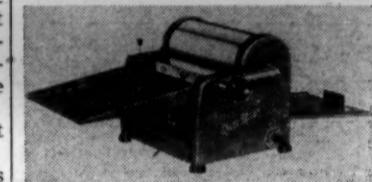
We read in Ephesians 3:1, "For

this cause I Paul, the prisoner of Jesus Christ for you Gentiles." This is significant. Paul was in jail for being true to the trust God had committed to him. He was a prisoner because he was an apostle to the Gentiles. Paul and Peter had a dispute, as we read in Galatians 2:11-14. Peter was sincere, and Paul was, too. The trouble was that Peter was talking out of turn. He was not an apostle to the Gentiles; so Paul rebuked him. If Peter had brought circumcision into the Body of Christ, he would have hampered the early church and they would have lost a good many members. Paul and Peter were not in disagreement about the doctrines of the virgin birth, the incarnation, the vicarious blood atonement, or the bodily resurrection of our Lord. The trouble was that one of them was called for one definite purpose and the other one was called for another definite purpose.

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